all their gods from one, though attributing several offices, works, and powers to them ; in like manner as amongst you, one god expugns the nation of darkness, another god makes a world out of it» &c* — And again, afterwards^ he writes further to the same purposes " Discat ergo

S. Aug. con- r , . , . . °

traFaust.i.2o. Faustus monarchic opmionem non ex

nos habere, sed gentes non usque adeo ad falsos deos esse dilapsas, ut opi-nionem amitterent unius veri dei, ex quo est om-nis qualiscunque natura." Let Faustus therefore know, that we Christians have not derived the opinion of monarchy from the Pagans, but that the Pagans have not so far degenerated, sinking down into the worship of false gods, as to have lost the opinion of one true God> from whom is all whatsoever nature. —

xiv. It follows, from what we have declared, that the Pagan Polytheism, or multiplicity of gods, is not to be understood in the sense before

expressed, of many *Qtol dyevvrtrot.* ***Kal au0W7ro<rrar0t,***

many unproduced and self-existent deities, but according to some other notion or equivocation of the word gods. For God is *TWV iroXXa^Q* Xcyo-juivwv, one of those words, that hath been used in many different senses, — the Atheists themselves acknowledging a God and gods, according to some private senses of their own (which yet they do not all agree in neither), and Theists not always having the same notion of that word ; forasmuch as angels in Scripture are called gods in one sense, that is, as understanding beings superior to men, immortal, holy, and happy ; and the word is again sometimes carried clown lower to princes and magistrates; and not only so, but also to